THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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APOSTACY AND TREASON.

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THERE is no enemy which a country has that is more bitter than a man who is a traitor. We see this in the war of the Revolution. Benedict Arnold was a trusted leader in the American armies, yet he became a traitor and sold himself for gold, and became a most hateful enemy to the country of his birth and the cause to which he formerly belonged. The same is true of apostates from the Church of God; men who deny their God and the faith which they have received, and turn against them, often become most bitter opponents to the Gospel and the people of God. One of the most striking instances of this kind recorded in the Book of Mormon is that of Amalickiah. This man was a Nephite, and had doubtless belonged to the Church of God, but denied the faith and became the leader of a party which persecuted the Saints. At that time the Nephites had a republican form of government, which had been established about nineteen years. Amalickiah and his party were in favor of a monarchy, and he wanted to be the king; and they were determined to carry their point by force of arms if possible. Seeing, however, that the armies of the Nephites, who were under the command of a very able general named Moroni, were more numerous than his, Amalickiah thought it better to leave that country and unite himself with the Lamanites. Moroni, however, came very near frustrating him in this design, for he made forced marches and succeeded in heading the army of Amalickiah, and captured the greater portion of them. Amalickiah, with a small number of his men, succeeded in escaping. He was a restless, ambitious man, and being imbued, like all apostates and traitors are, with hatred to his former companions and countrymen, he did all in his power to arouse a feeling of hostility in the breasts of the Lamanites against the Nephites. He succeeded so well with the king of the Lamanites, that he resolved to go to war; but some of his people were averse to such a war and they rebelled against him. He made Amalickiah commander-in-chief of that part of his army which was loyal, and gave him orders to compel the rebels to take arms against the Nephites. When the rebels found that the king was determined to force them, they formed a camp and chose a king, being resolved that they would not be forced into the war.

In appointing Amalickiah commander-in-chief of his army, the king of the Lamanites did a very foolish thing. A man who will be false to his religion and betrays his country and friends is

not a man to be trusted under any circumstances. Amalickiah was an apostate and traitor, and was dead to every sentiment of honor and loyalty. He immediately began to plot for the destruction of every man that stood in his pathway; he had aimed to be king of the Nephites, and failing in that, he determined to secure the throne and kingly dignity among the Lamanites. He marched against the rebels and camped close by them, and in the night sent a secret message to their king and commander, that he wanted to have an interview with him.

Lehonti, whom the rebels had chosen king, durst not venture out of his camp to meet Amalickiah, although he sent him three messages. Amalickiah then left his own camp and went over to Lehonti's, and sent him a message to come and meet him with his guards. Night was a proper time to be selected for such an interview as he desired. He proposed to surrender his entire army to Lehonti on condition that he would make him second in command. The proposal suited Lehonti; he, doubtless, thought it a very easy way of obtaining victory, and being a very ambitious man himself, he thought he could see his path clear to the throne, for if he had the entire control of the army the legal king would be unable to offer resistance. He therefore, upon Amalickiah's return, aroused his men, marched them to the camp of Amalickiah, which he quietly surrounded. When the alarm was given, and the loyalists found themselves surrounded without any hope of successful resistance, they plead with Amalickiah to surrender and not to attempt to fight. This was the very thing that he wanted, and it was easy for him to comply with their wishes. He delivered up his army to Lehonti, and broke the command of the king. Lehonti kept his part of the arrangement and made Amalickiah his second in command.

It was with the Lamanites as it is with many other nations of the present day. When the commander-in-chief dies the ranking officer, that is the next in command, takes his place. Amalickiah had no intention of acting for any length of time under Lehonti. What he wanted was the chief command. To accomplish this he caused one of his servants to administer poison to Lehonti in small quantities, and by this means caused the death of his commander. An apostate first, afterwards a traitor to his own country, then a traitor to the king whose service he had accepted, he had now become a murderer, and all through his lust of power. He had denied his God, proved false to his religion, and was ready for the commission of any crime that he thought would forward his interests. He was now in chief command of the army of the Lamanites, by what he probably called a skilful stroke of policy. He had united loyalists and rebels, but he was not yet king; still he could see before him the path by which he could reach the throne.

After Amalickiah had secured the chief command, he marched with his armies to the city of Nephi, which was the chief place in the land of Nephi. This land and city are called Nephi in the Book of Mormon, because it was the land which Nephi and the sons of Lehi settled, but which was afterwards abandoned, and taken possession of by the Lamanites. As soon as the news of his near approach reached the king, expecting no treason, he came out to meet him with his guards. Even the largeness of his army did not arouse his suspicions; for, having given Amalickiah the chief command, he supposed that the troops which were with him had all been mustered into service for the purpose of making war against the Nephites. When Amalickiah saw the king coming out to meet him, he sent some of his servants, whom he had previously instructed, to meet the king; and they went and bowed down before him, as if to reverence him. The king, of course, according to his custom, a custom which they had borrowed from the Nephites, extended his hand to raise them up, and, as he raised the first man from the ground, he drew a weapon and stabbed the king to the heart, killing him instantly. As soon as his servants saw him fall, they became alarmed and ran away. At this the murderer and his companions raised a cry that the king had been stabbed by his own servants, and they

had fled; and they called on the people around to come and see. Amalickiah ordered his troops forward to see what had happened to the king. When they reached the spot how shocking the sight! The king lay prostrate in his gore. Life was extinct. Amalickiah, when he saw his corpse, pretended to be very angry. He breathed vengeance against the servants of the king who could, in so cruel a manner, kill their master. He called upon all who loved the king to pursue those whom he called his murderers and kill them. A large number sprang forward in pursuit of the servants, anxious to avenge the murder of the king. But their chase was in vain, for when the king's servants saw that they were followed by a large body of men, they fled into the wilderness, and finally succeeded in reaching the land of Zarahemla, and joined a body of Lamanites who had associated themselves with the Nephites.

By the commission of this crime Amalickiah could see the sceptre almost within his grasp. Commander-in-chief he already was, and this was an important position at such a juncture; for no man could ascend the throne in defiance of his wishes. His zeal to punish the supposed murderers of the king pleased the people, and helped him to gain their hearts. The next day he marched his troops into the city, and took possession of it. He had already sent an embassy to the queen, informing her of the murder of her husband. She was told that he had been killed by his servants, and that he (Amalickiah) had sent his army in pursuit of them, but they had escaped. She expressed an anxiety to know more about the manner of her husband's death, and sent a message to Amalickiah to come and see her, and bring those with him who had witnessed the death of the king. According to her desire he waited upon her, taking with him the man and his fellow-conspirators who had killed the king. They testified that the king had been slain by his own servants, and as a proof of the truth of their guilt, they dwelt upon the fact that they had ran away. If they had not been guilty, why should they flee? By these means Amalickiah satisfied the queen concerning the manner of his death and who were his murderers.

That he might more easily accomplish his design, and secure the glittering prize which he coveted, namely, the kingly dignity, he resolved to woo the queen and make her his wife. In this he was very successful. A man guilty of such crimes as he, would not be very scrupulous about the means he used to accomplish his ends. He wormed himself into her affections and married her, and by the aid of his agents, who had been his willing tools in murdering the king, he succeeded in obtaining the kingdom, and was acknowledged king throughout all the land and among all the people.

[TO BE CONTINUED.]

A NEW WANT.

A correspondent of the *Golden Age* wants a Bible that adequately expresses the religious sentiment of the race. The Bible of Christendom is too much of a Hebrew affair to suit him. It should, in his opinion, be cosmopolitan. The religion of a petty tribe cannot meet the demands, he says, of all races and centuries. Therefore, he asks if "some of our scholars" cannot compile a Bible of humanity—a perfect Bible in which all Bibles shall be represented? By pruning away from our Hebrew Bible, from the Koran, the Shasters, the Zend-avesta, and other holy books, all that is contradictory, superfluous, limited, and taking what is essential, harmonious and universal, arranging all in a certain order, a Bible will be produced, he affirms, that will satisfy the head as well as the heart of the age. He describes the effect such a Bible would have—

"Such a book would tend to break down the partition walls of sect and

creed that divide mankind, bind in fraternal unity the religious sentiment of diverse peoples, and rally the race into one Church Universal, whose animating principle shall be the Fatherhood of God and the Brotherhood of Man."

A very fine plan—on paper; but who will perform this work? And if this book should be compiled, who will believe it? Even the Bible, which Christendom accepts as the word of God, men will not receive and believe, and what man or body of men have sufficient authority with their fellows to have their compilation accepted as a Bible? It would scarcely be printed until somebody would be anxious for a revision. Men cannot rest satisfied without tinkering what they profess to believe to be the word of God, as the revision of the Scriptures now going on proves; what, then, shall restrain them from tearing to pieces a Bible which shall be the compilation of man? In all propositions of this kind there is visible the most intense egotism and vanity. It is man-worship of the most palpable character. God is completely ignored. The creature, and not the Creator, is to set things right. Such suggestions as the above give a very clear idea of the depth to which the world is descending.—*Deseret News.*

FICTION AND THE WORD OF WISDOM.

The readers of the STAR may have noticed occasional reference made in our columns to the Young Ladies Retrenchment Associations established amidst the Saints in Zion, for the purpose of co-operating in retrenching in all fashions that are unwise, in developing all that is good and for mutual improvement and instruction. We append two short essays which we copy from the pages of Elder Geo. Q. Cannon's journal for the young people of Utah, the *Juvenile Instructor*, which essays were read, the first by Miss Emma Fowler, before the 20th Ward Young Ladies' Retrenchment Association, the second by Miss Mary Freeze read before the like association of the 13th Ward, Salt Lake City. We wish the young ladies all success in their laudable endeavors.

FICTION.

Young Ladies—The subject of this article is fiction, a kind of reading too much indulged in by the young people of this Territory, and which calls loudly for retrenchment.

Most of us, now associated in this organization, have the honor of having been born in the Church, and profess to be Latter-day Saints, and ought to realize the importance of spending our time in a more profitable manner than novel reading. I plead guilty myself of having read more of that sort than I should, and know from experience that it is very injurious, not only as waste of time, which prevents reflections on the great truths which God is revealing, but by exciting the feelings and unfitting us for that which is noble and exalting.

Fiction feeds the imagination and carries us away from real life as it exists and as we shall have to meet it, until realities grow distasteful and we do not relish them. In consequence of this, many grow discontented with the common lot of life and become careless and indifferent. I believe that many a poor woman in the world has ruined her health by pining and fretting over her supposed hard lot—waiting and watching for something that would never come if she should live to the age of Methuselah—she concludes that life is a miserable mistake and there is nothing worth living for, and all through a disordered imagination produced by novels.

We have no excuse for such folly—we have every opportunity, if we will improve it, to learn the object of our existence—that life is a noble mission, and that the sorrows we have to endure are nothing when compared with the glorious reward which awaits those who honor their present being.

Girls, do not say that you cannot give up novel reading. It is worth the trial. I speak from experience.

Cultivate the habit of reading, and read books that will instruct and benefit you. They may seem dry at first, but if you will persevere, you will soon learn to like and appreciate them, so much so, that fiction will seem disgusting to you. Instead of wasting precious time on trash, let us devote it to storing our minds with useful knowledge. Let us study the laws of health and abide by them. Let us read the works that treat on our religion, and gain a thorough knowledge of what we profess. It is our duty to do so if we intend to be anything more than vain, pleasure-seeking school girls. Let us rather strive to become true, useful women, and worthy of being called daughters of Zion, and never allow ourselves to say I cannot do this or that whenever duty prompts. I trust that most if not all of us have sufficient firmness of character to keep a good resolve and to carry out the noble resolutions we have subscribed to.

EMMA FOWLER.

THE WORD OF WISDOM.

I recollect reading an article in the MILLENNIAL STAR which commences as follows, "The Word of Wisdom—was it given to be observed or not?" I have often thought upon this subject and marvelled that so many of the Saints did not obey it.

Some seem to think that the Lord is not in earnest when he declares such and such things are not good for man. I believe that our heavenly Father knows better than any human being what is best for us, and that the Word of Wisdom is, as he says, "adapted to the capacity of the Saints."

Some say they cannot work without tea. They seem to forget that strength is promised those who will respect the Word of Wisdom. Others say they think if they do nothing worse than drink tea, coffee, &c., they are safe. Perhaps they are; yet it seems to me, if we keep all other requirements and neglect this one, we shall lack just so much of living "by every word which proceedeth from the mouth of God." I may be called enthusiastic on this subject, but I feel justified by the teachings of those in authority.

Some are in the habit of excusing themselves for not keeping certain commandments because others violate them; but certainly the wrong doings of others can never justify us in doing wrong. By our own deeds we shall be judged. O that we could all realize this! If we look at home—within ourselves, and purify our own thoughts and feelings, our time may be well employed.

I do wish I could impress upon the mind of each of my young sisters, as I feel it, the importance of keeping the Word of Wisdom. It grieves me to see those who have relinquished the use of "hot drinks," yielding again to their appetites. To some it may seem a trifling matter, but in my estimation it is quite the reverse. Our President, in one of his sermons, said that those who would not observe this Word, would eventually lose the Spirit and apostatize. We would hardly think this credible, but we must remember that it is always a neglect of some duty that leads to apostacy. If we always strive to keep the commandments of God as far as made known to us, we shall ever be happy, and feel that we have a claim on the Lord for his blessing. Let us prove to God that to us the Word of Wisdom was not given in vain.

MARY FREEZE.

"Contentment consisteth not in adding more fuel, but in taking away some fire; not in multiplying of wealth, but in subtracting men's desires."

A minister, J. D. Fuller, announced the other day before the American Bible Union of Chicago, that they were forced to the conclusion now that God wished to speak to them as he did to the Apostles of old. The question arises, upon reading this statement, "Will he have such willing hearers?" It would be refreshing in these days to hear the members of a Bible Union declare, as did the Apostles of old, that they had received direct revelation from the Lord. It is all very well for this gentleman to say that God wished to speak to them; but, the truth is, they would not listen to him if they thought he desired to reveal his will in the manner in which he did in ancient days.—"Deseret News."

THE NEW ARCTIC EXPEDITION.

The new American expedition, under Captain C. F. Hall, is now ready to sail upon its difficult and perilous voyage of Polar discovery. The enterprise and dauntless energy of its commander lend more than the usual interest which attaches to Arctic researches, and the bold conception which distinguishes this new attempt to find the Pole from previous endeavors will excite the curiosity and may provoke the emulation of all the maritime Powers.

The novel and daring feature of Captain Hall's plan is that his avowed purpose, after reaching the highest latitude attainable in his ship, is to make a "grand sledge journey to the Pole." After leaving New York he goes first to Newfoundland, to pick up a few sealers to complete his party; thence to Greenland for a supply of skins and stock-fish, and then, after supplying himself with the best Esquimaux dogs, he will move towards Jones Sound, latitude seventy-four degrees north. Moving northward from Jones Sound, he hopes to reach the seventy-eighth or eightieth parallel, and there to winter until the spring of 1872, when he will start with about one-half of his party, on sledges, directly for the Pole. Accompanied by a party of picked men, and equipped with every provision that modern science and Arctic experience can suggest, it is not improbable that, whether he attains the goal of his desire or not, Captain Hall will outstrip every other Polar explorer.

To weigh intelligently the merits and wisdom of this hazardous enterprise, it is necessary to consider the physical conditions under which it will be prosecuted. In the celebrated journey of Captain Parry, north of Spitzbergen, a journey made by sledge, it was found that the ice drifted southward with more rapidity than it was possible for the exploring party to advance in the desired direction towards the Pole, and Parry—than whom no investigator was ever more hardy, skilful, or intrepid—turned back foiled and frustrated. It is true that sledge journeys, under favorable circumstances, have been made with great speed and despatch; and this is in Captain Hall's favor. Peter the Great once travelled from Moscow to St. Petersburg over indifferent roads, in midwinter, by sledge in forty-six hours, and the Emperor Alexander more than once made the same journey in an open sledge in forty-two hours. The distance between the two cities is about 480 miles, or twice as great as that between the point from which Captain Hall expects to begin his sledge journey (in the spring of 1872) and the Pole itself. An accomplished master of sledge travelling, as the new commander is known to be, and borne by the dogs of King William's Island, of matchless fleetness and endurance, it is not incredible that the expedition may ultimately reach the highest latitude of the Western Continent, and, at any rate, verify or disprove the existence of Kane's supposed open Polar Sea. Captain Hall is evidently not a believer in the announced result of the labors of the second Grinnell expedition under Kane. He is, on the contrary, perfectly confident that what is known as Ellesmere Land, north of Jones Sound, projects towards the Pole. In this assumption he is supported by the opinion of M'Clintock, Sherard Osborne, and other eminent English Arctic explorers. But their views are open to suspicion, from the well-known fact that the international jealousies of scientific men have frequently caused them to cast the slur of improbability and doubt upon every great discovery made by a foreign nation, unless that discovery is established by evidence wholly indisputable.

Should the present American commander be mistaken here, it is almost certain that he will, in the early part of his sledge journey, stumble upon the open Polar Sea.—*New York Herald.*

Would you have a sweet and pleasant echo, speak sweetly and pleasantly yourself.

PROPHETS AND PETRELS.

There is a bird named the Stormy Petrel, whose home is on the broad ocean. Strong of wing, of rapid flight and fearless heart, he never forsakes the roar of the billows and the rage of the storm, to dwell with the land birds on shore, save when his mate brings forth her brood on some lonely island or sea-girt rock. He does not, however, with the gulls wing his way high above the flashing and feathery foam of the wave, but

"Up and down, up and down
From the base of the wave to the billow's crown"

he sweeps along the surface of the storm-tossed sea, scarcely flying, yet not swimming, but skimming along the waters like a being walking on the sea. The sailor considers him a bird of ill omen; he is the harbinger of bad weather, and many a curse is heaped on the head of the warning bird by the foolish mariner who meets him far out at sea, as though he were the author of the approaching storm, not a voice of warning, crying, "Beware and prepare for the warring of the elements, whose raging is nigh at hand." Indeed, instead of curses, blessings should be poured upon this bird, whose instinct enables the sailor to make ready for the gale, reef his sails, return to port, or do what else the safety of his bark requires.

The Stormy Petrel is not, however, the only one who warns men of danger, and is then accused of being the cause of the calamity. In almost every age when the Prophets of God have told men of judgments and warned them to flee, the foolish, the wicked and the corrupt, instead of repenting of their evil deeds, have vented their anger on the messengers of peace, who have proclaimed unto them the tidings of succor and salvation; for almost every message borne to the wicked by the inspired servants of God, has been one of forgiveness to those who repented, of destruction to those who persisted in their sins. Yet the men of God who raised their warning voices were not the cause of the evil; the cause was the wickedness of the people themselves. Noah did not bring about the Deluge. Lot did not call down the fire from heaven which destroyed the cities of the plain. Yet Noah foretold the coming flood, and he was derided; Lot warned the people of Sodom of their impending doom, and they scoffed at his words and reviled his prophecy. Had they repented they would have been saved; but they did not and were condemned, judgment swiftly following the condemnation.

So it is in these days. The Priesthood of God go forth, calling on men to repent of their sins, bearing the glad message which is hope to the humble, but despair to the proud. But as they are not the cause of the sins of mankind, nor responsible when they have rebuked them and preached the Gospel to the sinners, no more are they responsible for the results of those sins. The results are with God. Still the wicked assume to think otherwise. When a Prophet proclaims an approaching calamity, they strive to destroy him; when he refers to war, famine, pestilence, disease and death, they seek his life, that they may not hear his words of just condemnation; if he denounces the sins they love so well, he is accused of slandering them—all people who repent not are righteous in their own eyes; if he foretell the downfall of his nation, he is called a traitor to his country, and accused of seeking to bring about the very evils that obedience to his words would avert,

"For thus doth the prophet of good or ill,
Meet hate from the creatures he serveth still."

Thus mankind in general are like the foolish mariner and the Stormy Petrel, instead of heeding the warning and preparing for the evil, they curse the being whose admonition, if heeded, would be their salvation, and too often suffer the calamities they might so readily avoid. G. R.

The pleasure of doing good is the only one that does not wear out.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 27, 1871.

"THE DECLINE OF MORMONISM."

An editor of the New York *Times* is jubilant. But then little things amuse little minds, and this is a very little thing. Just a mere idea. He fancies he perceives the immediate "downfall of 'Mormonism.'" We have heard of several other persons who, at various periods during the last forty years, have been possessed of the same strange notion. But their expectations were never realized; their prophecies remain unfulfilled. The end of "Mormonism" is not yet; its principles are eternal, so also will its duration be.

This writer, however, has not made any new discovery, no new agencies are assigned as the causes of this catastrophy. He merely treats us to a re-hash of what we have been invited to swallow for a long time past, simply the railroad, the mines, the great influx of "Gentiles," and so on. Still, whilst inscribing our doom, he continues a merciful man, he affirms the journal he represents has never been in favor of persecution. He is also a liberal-minded man. Of "Mormonism" he says—

It has not been altogether without usefulness in the world. The industry and enterprise of the Mormons are among the curiosities of the age Coming, for the most part, from beyond the Atlantic (the last census shows that more than two thirds of the Mormons born outside Utah came from Europe), they built up, in the heart of the continent, 1000 miles from civilization, one of the most thriving and best-regulated cities in America. They furnished to the people of the United States a much-needed and most comfortable half-way house for overland emigration, and proved the feasibility, and pointed out the route, for the Pacific Railroad.

As he continues he becomes almost generous; he even admits that the "Mormons" have had a mission to fulfil, but concludes we have now fulfilled it. If so, we ask what will be the reward of those who, in times past, with unjust laws, with fire and the sword, attempted to prevent our fulfilling that mission? And what will become of our liberal-minded friend, if his conclusions should prove erroneous, and it be found that the mission of the principles we advocate is not quite fulfilled? But this editor is not so particularly joyful in the idea that he himself has perceived the coming crash, but that the "Mormon" leaders have realized it as well; and he rejoices that they and those who remain faithful to them are about to move out of the way. Happy thought; there are quite a number of loafers, gamblers, pettifoggers, politicians, thieves, members of the ring, &c., who console themselves with this very same bright idea, and are calculating, with as much assurance as though they had the title deeds in their pockets, what "Mormon" house they will inhabit, and what "Mormon's" fruit they will eat when this new move takes place. Yet "hope deferred maketh the heart grow sick," and we opine that the editor of the *Times* and the rest will have a few fits of despondency before this takes place.

But, as we read on, we begin to fear that the writer's clemency is a myth, that his magnanimity is a phantom: Listen to his closing remarks—

Unexpectedly to themselves, as well as to the world at large, the Mormons suddenly find themselves obstructing the "path of empire," and they must either renounce their faith or get out of the way.

Unexpectedly! Oh no, we find ourselves "obstructing the path of empire." Why really, friend, just now you were loud in our praise as the pioneers of material progress and true civilization—"The builders of one of the most thriving and best-regulated cities in America." Quite true, but why only one? Is Salt Lake the only city the Latter-day Saints have built? What of St. George? Provo? Ogden? Logan? and fifty others? Do they not count? Salt Lake City is not Utah, as Paris was until lately all France. But, having "pointed out the route for the Pacific Railroad," and rendered its completion an accomplished fact four score years before it would otherwise have been attempted, we now "obstruct the path of empire." And such an empire! Not the empire of true advancement and refinement, for even this editor readily admits our "capacity for subduing nature and making the desert blossom as the rose." But he deserves no thanks for the tardy admission. No sane man can now deny that. But the empire we obstruct is that of greed and lust, just as one honest man will often obstruct the plans of a gang of scoundrels, or as the poor Indian, our neighbor, obstructs progress and interferes with commerce by owning land which the white man's greedy eye covets. So the obstruction must be removed peaceably, we suppose, if they can, forcibly if they must. The "Mormons" must "renounce their faith or get out of the way." The same was told us in Missouri; it was sounded in our ears in Illinois. "Turn traitors to your God, false to your faith, untrue to each other, become everything that is lothesome to honest men, then perhaps you may enjoy in peace the cities you have made beautiful with so much patient, enduring toil; then you may retain the shelter of the homes you have reared amid so many trying disadvantages; then you may partake of the fruit of your orchards, for which you have fought the drouth, the locust and the caterpillar; and lastly, you may have the privilege of mixing with 'Gentile' society, and having entirely sunk your manhood by renouncing all you held faithful and true, you will no doubt appreciate the honor, and as abundantly patronize their groggeries, gambling hells and brothels as they do themselves; or, if you are not prepared to do this, you must *get out of the way.*" Get where? Oh, no matter where, it will in the long run be all the same. Go to the Sandwich Islands, the Figi group, Borneo, "anywhere, anywhere out of the world"—the civilized, enlightened world.

Just so, ten, perhaps twenty, even thirty years might pass and we should "obstruct the path of empire" once again. Somebody would get in our way and claim our homes, even if we made the north pole habitable, or turned the Sahara into a paradise, and "move on" would again be the command. No, we had better do as we have done before, cling to our faith—for even this editor allows it is a matter of conscience, for that little we thank him—be true to our religion, trust in our Father in heaven, rely on the eventual triumph of truth and do our duty day by day, and then we shall neither have to abjure our faith nor make way for the "path of empire;" for the path of empire will not be marked by the slimy trail of corruption which marks the course of the rotten civilization of the nineteenth century, but by the pro-

gress of the stone cut out of the mountains without hands, which shall become a great mountain and fill the whole earth. "Truth is mighty, and it will prevail."

G. R.

DEPARTURE.—At noon on Wednesday, June 21, the steamship *Wyoming*, Captain E. Whineray, steamed out of this port with 248 souls of the Saints on board. Of this number 57 were from the Swiss and German Mission, 184 from the British Mission, and seven Elders returning to their homes in the valleys of Ephraim. The names of the returning Elders are George Lake, Robert F. Neslen, M. B. Shipp, Eliezer Edwards, H. G. Snell, Charles Lambert, and Wm. L. Payne. All of these brethren have been laboring in the British Isles, with the exception of Elder H. G. Snell, whose field of labor has been amongst the Saints of the Swiss and German Mission.

These Elders have all, according to our understanding, labored assiduously in the vineyard of the Lord, and much good has resulted from their faithful testimonies and counsels. Yet, however much they may have rejoiced in being privileged to bear the glad tidings of salvation to the nations that are overshadowed by the darkness of unbelief, we doubt not but that they will find the attractions and associations of Zion doubly endeared to them by their short absence. We wish them, with all the Saints under their charge, a safe, pleasant and speedy journey, and we crave at the hands of our Father in heaven his blessing, that it may rest upon every member of the company and abide with them, that they may be preserved from all evil, and strengthened to resist all temptation.

APPOINTMENTS.—Elder David John is appointed to preside in the Glamorgan, Elder David Brinton in the London, Elder George P. Ward in the Manchester, Elder Oliver G. Snow in the Leeds, and Elder John I. Hart in the Durham and Newcastle Conference.

NOTICE.—A Conference Meeting will be held in Coffin Chapel, Nottingham, on the 9th of July, and in Birmingham on the 16th, at each of which the President of the European Mission and other Elders from Utah are expected to be present.

THE SCANDINAVIAN EMIGRATION.—We learn by telegraph that a company of Saints numbering 393 souls, gathered from the churches in Denmark, Sweden and Norway, left Copenhagen on the evening of Friday, the 22nd inst., on the steamer *Humber*, bound for Hull. This company will sail from Liverpool on Wednesday, the 28th inst., on the steamship *Minnesota*.

ANOTHER TESTIMONY.—A short time since Elder Miles Grant, of the Adventist Church, visited Utah and lectured in the Tabernacles at Salt Lake City and Ogden on the fulfilment of prophecy, expounding the Scriptures according to the peculiar faith of the sect to which he belongs. He is the editor of a weekly paper, devoted to the interest of the Adventists, called *The World's Crisis*, in a late number of which Mr. Grant gives a lengthy account of his stay amongst the Saints. From this account we extract the following candid remarks—

After a careful observation for some days, we came to the settled conclusion that there is less licentiousness in Salt Lake City than in any other one of the

same size in the United States; and were we to bring up a family of children in these last days of wickedness, we should have less fears of their moral corruption, were they in that city, than in any other. Swearing, drinking, gambling, idleness, and licentiousness, have made but small headway there, when compared with other places of equal size. As a body, they are a very sincere people, and believe the Lord led them there. They are close Bible students, and are very familiar with the Old Testament prophecies, upon which they dwell much in their preaching. Among them are a number of able men, who are capable of entertaining an intelligent audience. They preach without notes, and present such thoughts as come to them on the occasion.

CORRESPONDENCE.

AT SEA.

S. S. *Wyoming*, off Queenstown,
June 22, 1871.

President Albert Carrington.

Dear Brother—I take great pleasure in informing you that we are all well and have had no sea sickness so far on our journey. All is peace and good order, the Saints vying with each other in striving to render others happy, and singing the songs of Zion with a willing zest. We have organized the Saints into wards, and placed a competent man over each ward to take the watch-care and render the Saints as comfortable as possible. Prayers are attended to morning and evening. The Saints are delighted with the ship and the courtesy received so far from the officers, as they spare no pains to look after our well-being. The returning Elders are feeling fine and are in buoyant spirits, and join with me in kind love to you and all at 42, Islington.

Ever praying that the blessing of Heaven may attend you and all our fellow-laborers, and the Saints we have left behind, I remain your brother in the Gospel,

GEO. LAKE.

ENGLAND.

Durham, June 16, 1871.

President Albert Carrington.

Dear Brother—As the time is now near at hand when, in the providences of God, I shall be permitted to return to Zion to again enjoy the society of my loved ones at home, and above all endearments the associations of the Saints and Priesthood of God, I cannot in justice to my feelings leave the shores of England without offering a few parting words that may be read by those whose acquaintance and friendship I have formed during my travels and labors in this land.

A personal visit would have been more gratifying to me, but circumstances forbid. I must therefore content myself with the opportunity and privilege of addressing them through the columns of the STAR. The only apology for thus infringing upon your notice and space is the love I bear to the Saints and to the great work of God in which we are engaged.

Since my arrival in this country I have passed through a variety of scenes, and in viewing the situation and condition of the world my reflections have been equally as varied. When my attention has been arrested by many an appalling spectacle of sin and wretchedness, not to mention depravity, I have been led from the very innermost recesses of my heart to thank God that I am a Latter-day Saint; that my eyes have been opened to see and comprehend the truth of the Gospel; and were it in my power I would lift men from the depths of ignorance and all its concomitant train of evils which afflict and distract the people of the present period; but alas, my efforts are abortive, and my endeavors will only be a witness against those who have heard my testimony and have not believed.

The Saints among whom I have labored have my warmest wishes for their welfare, as also those dwelling elsewhere in this Mission; and if any have thought me too impetuous in my labors and teachings, it has arisen from my conviction of the necessity of living the religion of Jesus Christ which we have received, which religion lays judgment to the line and righteousness to the plummet, and a consciousness that anything short of

this will never warrant to us the approbation of God. If there be any such, the only palliative I can offer is to live aright before God, and thereby enjoy his Spirit, which teaches its possessor to live according to every word which proceeds from the mouth of God.

I cannot refrain from mentioning the hearty co-operation and constant good feeling of those brethren with whom I have labored in this land, and the many wholesome counsels of those who have presided in this Mission during my sojourn here, which has been to me a continual source of joy and encouragement. The Saints have always been kind, and have continually administered to my wants, for which I have ever felt thankful. The hand of God has guided and directed me in my humble endeavors to do good, and in a day to come I can look back upon many pleasing reminiscences of my labors in this land with gratitude to God and, I trust, satisfaction to myself.

That Heaven may bless the Israel of God in every land, and sustain his work in the midst of the earth, is the prayer of your brother in the Gospel,

GEORGE LAKE.

Glasgow, June 18, 1871.

President Albert Carrington.

Dear Brother—I desire to address a few parting words to my brethren and sisters in this country before returning to my mountain home. I left Utah on November 7 last, arriving in Liverpool on the 27th of that month. I labored first in the Liverpool Conference, in connection with brother Shumway, until March 1, when I was appointed to assist brother Park in the Glasgow Conference, where I have remained until now. Although my health has failed considerably since I came to Scotland, I can still say that I have had much joy and rejoicing in my labors, and have had great cause to thank God for his goodness towards me while on this mission. The spirit of my calling has rested upon me all the time, and I have not failed to raise my warning voice whenever I had an opportunity. I can therefore bend my steps homeward rejoicing in the Lord.

Although my stay, owing to my ill health, among the Saints in this country has only been of short duration, I have received many marks of their kindness and sympathy. There are many whom I would like to have visited before leaving, but time would not permit. I can only say a kind farewell to all for the present, earnestly praying God that I may soon see all their faces in Zion, when our acquaintance, which has been cut short for a little season, will be renewed under more favorable circumstances.

With love to all in the Office, I am, your brother in the Gospel,

WILLIAM L. PAYNE.

London, June 22, 1871.

President Albert Carrington.

Dear Brother—I arrived in London on the 14th instant in response to my appointment, and found Elder Neslen awaiting my arrival. The business of the Conference was transferred from brother Neslen to myself to the satisfaction of both parties. On Sunday, 18th inst, I attended, with brother Neslen, meetings in the Whitechapel and North London Branches. In each place the halls were crowded with attentive congregations of Saints and strangers, many Saints from the adjacent Branches having convened to bid farewell to their President about to emigrate, for whom they manifested much respect and brotherly love. Elder Neslen left London on the 20th inst., with a small company who intended to sail from Liverpool for America the following day.

I am happy to say I left the Manchester Conference in a very satisfactory condition, morally and financially. It affords me much pleasure to bear testimony to the efficient and faithful labors of my fellow servant in the Lord, Elder O. G. Snow, and to the able assistance of the Presidents of Branches and local Priesthood generally, and to their diligence in carrying out my instructions, also to the uniform kindness and respect with which I have been treated by the Saints of the Manchester Conference, who have ministered to my wants with that spirit of liberality and kindness so natural to the true Saint,

yet so incomprehensible to the world outside.

In taking charge of the London Conference I feel my weakness and inability, but I am determined to trust in the Lord and do as near right as I am capable of doing.

Praying the Lord to bless you in your labors and all his servants in their administrations, I remain yours obediently in the covenant of peace,

DAVID BRINTON.

London, June 22, 1871.

President Albert Carrington.

Dear Brother—After leaving Liverpool I immediately proceeded to my field of labor in London, where I soon found many old acquaintances and warm friends to greet my return to the scene of my former ministrations. I find the majority of the Saints both in the metropolitan and country Branches of this wide Conference, so far as I have visited, a good, faithful people, generally very poor, some with no means at all to hasten their deliverance from Babylon, others who by making a few little sacrifices could do a little towards helping themselves, and these littles multiplied would in time be of good service.

We have good times in our meeting, some few strangers are inquiring. I have preached in the open air in London since my arrival, and intend to do the best I can to aid the Saints by my counsels and instructions. On Monday next I leave for the Essex district of this Conference. I am well in health, which blessing I hope yourself and the brethren in the Office are enjoying.

With kind regards, I am your friend and brother in the Gospel of Christ,

RALPH HARRISON.

Newcastle-on-Tyne, June 22, 1871.

President Albert Carrington.

Dear Brother — President George Lake left here with a small company of emigrating Saints on the 19th instant, who bade farewell to their old homes with joy. Many Saints assembled to bid them adieu, hoping that their day of deliverance would not long be delayed.

The Saints in this Conference are a good people, full of faith in the Gospel, and striving to do all they can to assist themselves to gather to Zion. The work of the Lord here is onward, myself and the brethren of the local Priesthood are united, the labors of the Elders have been blessed by the addition of seventy souls to the Church by baptism during the last six months, our meetings are well attended, many are inquiring, and some few more are on the eve of being baptized.

I have labored with much pleasure under the direction of President Geo. Lake, and now feel my weakness in assuming the presidency of the Conference. Brother Leishman is one with me, I regard him as the right man in the right place. At present he is in Scotland visiting his relatives.

I will here say for the satisfaction of the Saints in this Conference, that Elder Lake has turned over all books, accounts, &c., satisfactorily to his successor, and left the Conference in a healthy condition. My prayer is that it may continue so, and may God bless brother Lake and those who went with him.

With kind regards, I remain your brother in the Gospel of Christ,

JOHN I. HART.

SWISS AND GERMAN MISSION.

Steamer *Lord Cardigan*,
June 18, 1871.

President Albert Carrington.

Dear Brother—With the help of the Lord I have brought the Saints from the Swiss and German Mission thus far, and what is more, I am happy to say all is well. I knew this would be so, and told the Saints before we started that all would be right if we only kept our faith towards God, and our own passions and inclinations down. The work of increase with the Saints does not seem to stop, neither on the land nor on the sea, for I have the pleasure to announce that our number was increased this morning by the birth of a fine healthy boy. The little fellow embarked in life among the tossing waves, and my blessing to him was, that life's journey should be calm and sweet to him afterwards.

Our company consists of 32 adults, 18 children, and 8 babies, including the newly born "Lord Cardigan."

We started from Basel, Switzerland, early in the morning of the 14th, and arrived the same evening in Mannheim, where we were met by an agent of the house of A. Zwilchenbart, which firm forwards the Swiss emigrants from Basel to Liverpool. About half way between Switzerland and Mannheim our company was met by the President of the Karlsruhe Branch of the Saints. I was very glad to see this brother, and I could notice that my late visit to that place had again awakened the old interest in Mormonism. I mean to stir up that district as soon as I can. In Mannheim our company took the Rhine steamer. We were very comfortably situated, and passed during the afternoon the charming and fairy-like scenery of that famous river to visit which tourists come from all quarters of the globe. However, it is not my object in this letter to enter into further details in picturing the beauties of the landscape then surrounding us. At midnight on the 15th we had to change boats at Dusseldorf. This disturbed the company considerably, as we suffered the inconvenience of being mixed with other emigrants; but we soon had things rearranged in such a way that we could comfortably await the morning. The banks of the Rhine were now losing their picturesque appearance, the country was flattening out, and soon we entered the flat lands of Holland, with its dykes, canals, windmills, &c. At Rotterdam we were very comfortably situated in the hotel "Zur Stadt Antwerpen," where our emigrants have put up for quite a number of years. On the morning of the 17th I arranged the luggage of the Saints, saw everything right on the steamer *Lord Cardigan*, and spent the rest of the day purchasing needed articles for the Saints and taking a look at Rotterdam, this famous city of canals. One thing needs mentioning, and that is the great cleanliness of the Hollanders in and about their houses, and even about the wharfs, where in other seaports dirt and filth are the order of the day. Ladies in silk dresses could walk all around those places without the least danger of soiling their clothes. At 6 o'clock we went on board the above mentioned steamer to cross the North Sea to Grimsby. I shall be most happy to meet you and all the brethren at 42, Islington, and to have the pleasure of seeing a goodly number of the Saints embark for their future home in the West.

With kind regards to you and the brethren, I remain your brother in the Gospel,

EDWARD SCHONFELD.

UTAH NEWS.

The following are from the *Salt Lake Herald* to June 4—

There was a heavy rain storm throughout Utah May 30.

New discoveries of mines were being made daily in Box Elder County.

The Western Union Telegraph Co.'s Office in Salt Lake City was being enlarged.

During the week ending May 31st, there were carried over the U. C. R. R. 2,850,298 lbs. of freight.

It was expected that the military post known as Camp Rawlins, near Provo, would shortly be vacated.

The 12th Ward Sunday school had had a very pleasant gathering at Mark Lindsey's pleasure grounds.

Some very fine *carte de visites* were taken of President Young on his birthday by brother C. R. Savage.

The crops in the neighborhood of Brigham City never looked better, and the locusts were gratifyingly few. The fall wheat and barley was heading out.

At the annual meeting of the Directors of the Utah Central Railroad, the following officers were elected—Brigham Young, President; William Jennings, Vice-President; George Swan, Secretary; D. McKenzie, Assistant Secretary; James Jack, Treasurer; John Sharp, General Superintendent, and Jesse W. Fox, Chief Engineer. The duties of the superintendency of the Utah Central and the Utah Southern having become too great for Col. Feramorz Little to do justice to both, it was his desire that he should be relieved from the business of the Utah Central, that he might devote his whole time to the work of pushing on the construction of the Utah Southern. It was in response to this desire that the change was made relieving Mr. Little and appointing Bishop Sharp in his stead.

A correspondent writing from Provo stated, On May 27, Superintendent A. O. Smoot and workmen engaged on the Provo Woollen Factory, accompanied by the Provo brass band, and a number of the citizens of Provo and Springville, assembled to celebrate the anniversary of laying the corner-stone of the factory. An excellent and substantial repast was prepared by Superintendent Scott and foreman Wm. Ridd, which was followed by speeches, music, songs, &c., including an original song by Mr. H. Maiben, composed for the occasion. At sun-down the ceremonies concluded, all having richly enjoyed themselves. One year ago the adobies were not made, the rock not quarried, and the most of the timber and lumber was then growing in the mountains that have been used in the erection of a building that would do honor to older cities than Provo. The main building is 145 by 65 feet, three stories high, a basement of rock and one story frame, with Mansard roof; there is also an adobie building, 134 by 30 feet, two stories and basement, and another adobie building, 72 by 33 feet, two stories and basement; all of which has been accomplished without more than $500.00 having been expended in cash thus far. The buildings will take some 7,800 lights of glass. President Young had ordered the machinery from the east, which would cost about one hundred thousand dollars, a portion of which had already arrived. It was the expectation to have the buildings so far completed and the machinery in order in time to work up considerable of the present year's crop of wool. Success to co-operation.

Thursday, 1st instant, being the 70th anniversary of the birthday of President Brigham Young, the occasion was embraced by many of his friends for calling upon him and tendering their congratulations and good wishes. Among the noticeable demonstrations of respect was the adjournment of the Deseret University for the day, and a serenade in the morning by the theatrical orchestra and brass band. The counsellors of the President, the members of the Quorum of the Twelve Apostles at present in the city, and other Church dignitaries, called upon the President in a body, when Elder John Taylor, on behalf of the Twelve, in most feeling and appropriate remarks tendered him their congratulations and good wishes for his prolonged life and continued prosperity. The President briefly thanked them for their kindness in waiting upon him, and for their congratulations and good feelings. An agreeable surprise was given him later in the day. While passing from his office to his dining-room he was met by a party of children, drawn up in two lines, who greeted him with a charming little ditty, very sweetly sung, entitled "Dinner is Waiting." On being informed he was wanted in the parlor, he stepped in and found himself surrounded by fourscore relatives and friends, who had assembled to tender their congratulations on the occasion. The entire party then proceeded to the dining room, where an address, prepared by one of the members of the family in behalf of the whole, was read to him. Our informant says that no words could express the sensation awakened by the address; it was evidently the language of every heart there present. President Young was most decidedly taken by surprise, and in a few brief but well-chosen remarks, showed how thoroughly he appreciated the flattering testimonial there before him. The total number of guests present was eighty-seven.